



# CROSS CURRENTS INTERNATIONAL MINISTRIES

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Our dear Prayer Supporter,

If everything goes according to plan, by the time you receive this letter, and, by the grace of God, Dorothy and I will have completed the first stage of our down-sizing and be in a smaller home base! Yes, God has silently planned in love both for us and the ministry. *Without Christ it is stress: With Christ it is testing: In Christ it is peace: Because Christ is within, it is Victory!* What better theme to write about at this time than that of revival?

If you asked various people in your church how they would define "revival," you would probably receive as many different answers as the people you asked! Prayer requests for "revival" are often included in the church bulletin. Sometimes, it heads the prayer list, sometimes it is in the middle and sometimes it is at the end.

**So, What is "Revival"?** The root of the word is "vivification," or bringing to life! But, the first two letters, "RE," suggest that revival is restoration of life previously existing that has become pale and languid and in need of re-vivification. That is revival!

Who can deny that, in spite of today's church programs, in our walk with God our greatest need is that of revival. "*Revive Thou me in the way,*" was the prayer of King David. "*Revive me, after Thy loving-kindness . . . This is my comfort in my affliction; Thy Word hath given me life . . . I am afflicted, Lord, very much; revive me O Lord, according to Thy Word*" PSALM 119.

The revival for which David prayed was not for self-improvement nor for a hidden agenda of fleshly ambition. Rather, in the presence of Eternal Light, David besought the Lord to revive him in the way of *truth; humility and dependent faith.*

Accordingly, when I reckon that I have been co-crucified and co-buried with Christ, I realize that God has made provision for my co-ascension with Him. The Cross is the starting place and it is there I reckon that "*I have been crucified with Christ*" GALATIANS 2:20. Only at the CROSS can our self-life be dealt with. This is contrary to today's prevalent pop-psychology.

By faith, and in practical terms, God tells us to reckon on our co-crucifixion and co-burial with Christ (Romans 6:11). And we can only be embraced into the ascension and victory of our resurrected Lord if our starting place is the Cross! It is there that we were identified in the death and burial of our Lord Jesus Christ (Romans 6:3,4).

Thankfully, though the long list of our selfish attitudes and acts are the root of many varied problems—whether they be domestic, moral or social—this co-crucifixion with Christ

prepares the way for the continuous ministry of the Holy Spirit in our lives. We read that: *If you, through the Spirit, do mortify the deeds of the body, you shall live* ROMANS 8:13. This wonderful provision is the continuing ministry of the Holy Spirit in our lives. He confirms and personalizes our death to self in practical ways.

However, pride will desperately resist such a mortification. Our selfish deeds include, self-centeredness; self-vindication; self-pity and a desire to be recognized and applauded. These attitudes must be reckoned dead before I can be embraced into His ascension (Ephesians 2:6). Only then can I joyfully sing: "Emptied, that Thou mightiest fill me, a clean vessel in Thy sight!"

Resurrection follows crucifixion! The apostle Paul prayed: "*That I may know Him and the power of His resurrection.*" Then, by God's grace, we are told that He has *raised us up together and made us to sit together in heavenly places in Christ Jesus* Ephesians 2:6. Hallelujah!

In the victory of His finished work, and in the reality of our co-ascension with the Lord Jesus, we can now pray with a new authority for the souls of men. It is the god of this world who blinds the minds of unbelievers, but we are assured that, at the Cross, he became a defeated foe. And it is at the Cross where revival begins to enable intercessory prayer—which is the necessary fore-runner of a genuine spiritual awakening in our communities.

With our sincere gratitude for your fellowship and love.  
Together in His Name,

## Revival

Several years ago, Dorothy and I instigated "VIP" conferences: [Ventures in Prayer]. Our purpose was to call a gathering of believers for protracted intercession. The object was a "Spiritual Breakthrough" which we defined as:

*A NEW TOUCH OF GOD IN MY LIFE;  
A NEW BREATH OF GOD IN HIS CHURCH;  
A NEW INTERVENTION OF GOD IN THE NATION.*

Many people, who pray for revival, omit the desire for a personal and vital encounter with the living God. This is to put the cart before the horse. The Prophet Isaiah first said, "*I am a man on unclean lips,*" then observed that he dwelt "*in the midst of a people of unclean lips.*" And when we also are

personally exposed to the Eternal Light and glory of God's presence; like Isaiah of old, we begin to tremble at our own sin and at the impending judgment of God that is about to fall upon a Christ-rejecting world. Thus the travail of intercessory prayer is born.

History records that the sequence of a revived Church is the overflow of the love of God and, therefore, the re-vitalization of intercessory prayer. This is always a precursor of a spiritual awakening in our community or in the nation. You will be blessed to read of one such revival at Bulford, England a century ago.

### **"The 1860-1861 Revival at Bulford"**

A hundred years later, in 1962, I was invited to minister at a small country church in the village of Bulford. Before the evening service, Dorothy and I were kindly invited to the pastor's home for "tea." While he and his wife prepared sumptuous delicacies, the pastor handed us old church records to peruse. Our attention was quickly focussed on a Pastor John Protheroe's account of the 1860-1861 revival.

Early one "Sabbath day"—a great while before dawn—was his custom, the Pastor rose to pray. Glancing through his window, he noticed in the church a flickering light. Being of a curious disposition, he walked to the church, and there he saw two ladies on their knees and heard them interceding for each person who would later sit on the church pews. The church records continued:



"Times of refreshing have come from the presence of the Lord. For some time past, a few of our pious friends had been previously impressed with the conviction that God was about to visit us in mercy and they have not been disappointed. The first indication of the great work became visible about the end of November. It was observed in the quiet stillness which pervaded the congregation: In the earnest desire and deep anxiety of the members to see among them a general awakening; In the extraordinary Spirit of prayer which was poured out upon the people and their faith in the efficacy of prayer.

"By some mysterious influence, almost irresistible which I felt on my own mind for some time before the Revival 'broke out' I was impelled to preach to my people from certain subjects preparatory to the coming blessing, and by which I was more than ordinarily led to depend upon the promised aid of the Spirit in the discharge of public engagements. For some few months we had meetings for prayer almost every night of the week. Subjects I was impelled to preach were: 'When I see the Blood I will pass over you,' 'We preach Christ crucified,' [and etc.]. From the conversation I had with inquirers after salvation, it appears in the generality of cases, there had been a deep impression produced under the ministry of the Word.

"Meetings for prayer have generally been crowded. The effects of the present awakening on our young people are remarkable—they pray not only for themselves, but for their relatives and friends and the unconverted in the village and

neighborhood with great earnestness and importunity. In the case with young converts when they begin to pray, their language flows on apparently without any let or hinderance. Some of these young converts are not more than 16 years of age. Praise to God for what He has done for their souls and supplications to His throne to accomplish for relatives and neighbors who are still in an unconverted state. Even little children now pray—they are not passed by. Indeed all pray—old and young. They cannot but pray, they are filled with the Spirit of prayer and consequently they pray with an unction, a readiness, frequency and earnestness which must strike with astonishment all who hear them.

"When the service is over—a service perhaps of more than two hours duration, and sometimes three—a great number of them linger about, as if unwilling to leave, and then return to pray and continue till late, supplicating God's throne for the conversion of the whole village. I have established a weekly meeting for reading together the Word of God, for mutual conversation and spiritual edification and encouragement—a meeting at which we have felt the presence of the Master and we have exclaimed, 'It is good for us to be here.'

"A happy change has come over the village, and everywhere around its influence is felt. The Police Officer, located in our neighborhood, referring to this happy change, one day remarked that, in his walk thro' Bulford, instead of trifling conversation he could now hear only the voice of prayer and praise ascending to God from the cottages of the poor which may now be styled 'Bethels.' And the young people instead of frequenting as formerly they did the public houses now abstain altogether from intoxicating drinks and derive their chief delight from the service of God.

"The fields, too, present a very different aspect from what they ever had before. Here and there, during the lunch hour you may see and hear groups of persons, while resting, speaking of the things touching the King, and, perhaps, one of their number reading to the rest some religious book. Oh, what hath God wrought!

"The present Revival at Bulford is distinguished more by deep inward solemnity than by any external manifestation: There is no physical prostration—to outward extravagance—no religious bustle.

"I am forcibly reminded of the necessity of Divine influence and the vast importance of depending more and more upon the promised aid of the Spirit in the discharge of all religious duties. The Spirit is the great Agent in this work and He it is that convinces of sin, and turns from darkness to light the ignorant and the rebellious. We are instruments in His hands, and I find that since I have been led to depend more than ever upon the promised aid of the Spirit in the discharge of my ministerial duties, I have preached with a greater pleasure to myself and more profit to my people.

"We had long been praying for this Revival—crying long, but believingly and patiently—from beneath the Altar. It is now come. The Lord hath come and blesses His people with peace."